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July 5, 1955

LUTHERAN WITNESS

Letters

Letters addressed to this department must be signed, although names will be withheld upon request. We reserve the right to reject, print in full, or omit matter not pertinent, according to the nature of the letter and space limitations. The opinions expressed by readers are not necessarily those of the Editors.

"LATIN LEFTOVERS"?

Another church service program comes across the desk, again with the usual mixture of English and Latin keywords; for instance, the Latin "Introit," "Gloria Patri," "Collect," and "Offertory."

Now I know one should be thankful that the program does not also say "Confessio Peccatorum" and "Credo Apostolorum" for "Confession of Sins" and "Creed," and does not end with "Soli Deo Gloria."

But isn't it about time we put away these Latin affectations? Instead of "Introit" could we say "Psalm Verses" or "Psalm Thoughts" or "Service Theme"? Instead of "Gloria Patri," perhaps "Praise to God"? A "Collect" is not a collection prayer but a "Prayer." Might we say "Opening Prayer" and make it a prayer for God's blessing on the service? (That we have none is an odd omission in itself!) If we said "Prayer for Clean Hearts" instead of "Offertory," and "Blessing" for "Benediction," I believe it would mean more to the people. Seems to me we've been carrying these Latin leftovers long enough. We waste Christian education time explaining them, and still they are not understood.

My intention is not to argue for these particular new words, and I'm glad we say "Hymn" instead of "Hymnus," and "Lord's Prayer" rather than "Petitio Domini."

Highland, Ill. MARTIN P. SIMON

WANTS NEWSPAPER SERIES

I should like to support most strongly the letter of Carl J. McClure (WITNESS, May 24). Nearly every newspaper carries advertisements for the Knights of Columbus. They are indeed masterpieces of skillful advertising and Roman apologetics. . . .

Our Church and Synod is more than equipped to run a similar series. The scholarship and skill of Lutheran theologians, and pastors, is second to none in the field of apologetics. We can be justly proud of our Lutheran Hour (the spoken word), This Is the Life (the visible word), but I am sure we should not neglect the written word. I would suggest that we run an exactly similar series, presenting in the same skillful manner the truths of Biblical Christianity (2 Tim. 2:23-26). We are commanded to preach (Mark 16:14) and teach (Matt. 28:20) all nations and always to be prepared to make a defense (1 Peter 3:15), and we are told that whoever brings back a sinner from the error of his way will save his (the sinner's) soul.

In the light of Scripture, then, surely it is our duty to make our witness through the written Word as powerful as through the spoken and visible.

H. B. KIDD, M. B. B., Chir.
Selkirk, Man.

"IT PAYS TO ADVERTISE"

Redeemer Church of Joliet has started a program of advertising. Its little ad, which costs just $1.76 a week to run, goes into 34,000 places — a cost of only $ .00005 per place. The ad is so small that it stays at the top of the page rather than sink to the so-called gutter of the paper and is so brief that it is read before a person, of whatever faith he may be, knows he looked at it. Its message is aimed at all who don't know or forget what is commanded in the Bible.

Only the verse is changed; the heading, ending, and picture of a solid black cross on the Bible remain the same. The following is an example:

?? Going to Heaven ??

And it was told Him (Jesus): Thy mother and Thy brethren stand without, desiring to see Thee. He answering said to them: My mother and My brethren are they who hear the word of God, and do it. Luke 8, verses 20, 21.

Plan Monday to Go Sunday

REDEEMER LUTHERAN

"Ingalls Park Church"
A. H. Breihan, Pastor Ph. 3-8937

If this verse, among many others just as strong, were repeated time and again in papers everywhere, could the effect be anything but favorable?

We don't have to antagonize those who believe contrary to the Bible by useless criticism. We need to inform them. Effective advertising reaches everyone. It pays to "advertise" Christ — particularly if we ourselves live up to our advertising.

FRANCIS S. MEYER, *President*
Redeemer Congregation
Joliet, Ill.

"TRAILER CAMP MISSIONS"

THANK YOU for publishing "Trailer Camp Missions" in your June 7, 1955, issue. We are particularly interested in the spiritual welfare of our trailer residents here in Wellington, as the new Kansas Turnpike is routed through Sumner County, Kans., about three miles outside town. Every Sunday morning some of our members call at two different trailer courts to call for children of turnpike workers for our Sunday school. Two trailer families attend our church services regularly, and the ladies have taken an active interest in our Dorcas Society. We are now trying to work in a third and also a fourth trailer court. Although our mission con knows that our trailer folk will us only a short time, we know must be eager to serve them th or we have no business buil chapel and selfishly accepting District subsidy for ourselves al are not suffering financially. efforts toward a growth in m zeal, our stewardship of trea also increased . . . fruits of the

Contacts were the result of court canvassing by the pastor, up calls by members, and a wi of the congregation to offer tra tion for children. We have mu for improvement in our infant gation, but we are striving t spirit of Christian friendliness a acceptance of *all* who will h invitation to worship.

Wellington, Kans. MRS. E. V

LIKES "THE GARDEN"

I hope you keep on printing in the WITNESS like "The ("Loose Leaves," April 26 iss rected to the children. I liked it that we used it in our family d since we have a boy of eight, a of our devotional material is t for him. MRS. H. A

McCreary, Manitoba, Canada

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THE COVER

The picture of the boy fishin stream near a grist mill was t Old Mabry Mill along the Blu Parkway near Rocky Knob, Va. P David W. Corson from A. Devan

The Lutheran Witne

Official Organ of
The Lutheran Church — Missouri

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EWING GALLOWAY

My Country"

A. HERTWIG
Gethsemane Church, Detroit, Mich.

he beauty of the Lord, our God, has been upon the United States of America. The Hand that writes history has charted the young blic's progress to a position of d leadership. Except for our cog- nce of God's unfailing guidance, genius of American democracy is lly unaccountable. Before the n of the republic no other govern- t on the face of the earth had odied loftier, more humanitarian epts than the United States of erica upholds in its Constitution. n some nations of the world, God nored or denied. In other nations state has succumbed to the rule of autocratic church. In the United es of America, church and state e enjoyed peaceful and friendly istence.

Surely the high privilege of call- ourselves Americans constrains o say in a paraphrase of Amasai Chron. 12:18): "Thine are we, erica, and on thy side . . . peace, e be unto thee, and peace be to e helpers; for thy God helpeth ." A nation so singularly blessed he Author of liberties merits our lity and devotion.

Dedicated Christians

How shall we seek the peace of nation? By seeking first the king- n of God and His righteousness. being dedicated Christians.

'Liberty is not guarded by arms ne," said Harold E. Stassen, Presi- t Eisenhower's special assistant on rmament, at the 1955 Gettysburg ional Cemetery Memorial Day vices. "It survives and flourishes through the spirit — the dedicated lives of those who know that liberty is worth its price."

Christians who know what it means to be bought with a price take seriously their American liberties. As salt they exert their influence to preserve the freedoms guaranteed by the Constitution of the United States. As light they expel the darkness under whose cover liberty is abused and assailed.

The judgments of God are often stayed by dedicated Christians. If Sodom had counted ten righteous men among its inhabitants, no fire and brimstone of divine wrath would have fallen. In the scales of good citizenship the Bible weighs more than all the law books ever published. As we teach the Word of God diligently to our children in our homes, day schools, and Sunday schools, as we set an example of devout Christian living, we are seeking the peace of our nation.

Honoring Those in Authority

The Christian who honors his flag also honors those who are in authority under that flag: government officials in city, state, and nation. "The powers that be are ordained of God." They are God's representatives as well as ours.

When political campaigns deteriorate into mud-slinging contests, when parents, in the presence of their children, disparage those in authority, disrespect for government officials follows. Disrespect for duly constituted authorities breeds a crop of young Americans who have no respect for law and legislation.

Thank God that in the United States we have freedom of speech. But let it be remembered that the supreme Lawgiver protected the good name and reputation of government officials when He said, "Thou shalt not bear false witness against thy neighbor." He also requires: "Honor to whom honor [is due]." We speak of "His Honor" — the President, the governor, the mayor, the magistrate. Let this not be mere lip service. Let us give honor to those whom we elect to office, and we shall soon find that we are getting into public office more honorable people.

Obedience to Laws

"Thine are we, America, and on thy side." This implies obedience to our country's laws. God expects it. "Let every soul be subject unto the higher powers," writes St. Paul. Again, he states: "Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake." We are to obey those in authority not from fear of a policeman or a judge, but for the Lord's sake, for conscience' sake.

On May 30, 1955, a new traffic-death record for a Memorial Day week end was set. The homeward rush of travelers raised to 368 the number of highway fatalities registered during the 78-hour holiday period. Governing the use of streets and roads are laws designed for the safety and well-being of all Americans. These laws, like all civil laws, are to be heeded if we are sincere in seeking the peace of our nation.

Praying for Rulers

To Christians who are on America's side and who seek the peace of its "helpers," St. Paul says: "I exhort therefore that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men, for kings and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God, our Savior."

Children of God pray for their town, village, and city; their aldermen and supervisors; their representatives in state houses and the national capitol. If Americans would commend government officials to the Throne of Grace instead of generally criticizing and condemning them, we would have more of the good government for which we petition in "Give us this day our daily bread."

Serving the Nation

What we pray for we work for. If we earnestly seek the peace of America, we shall take active interest in the affairs of our community and our nation.

Ours is a government of the people, by the people, and for the people. Ideal. Wonderful. But, alas, we the people, and often we the Christian people, are remiss in serving the people's government.

What we pray for we vote for. We count it our sacred duty to inform ourselves of election issues and to cast our vote intelligently — not along denominational or racial or purely political lines — but in the interest of the peace of America.

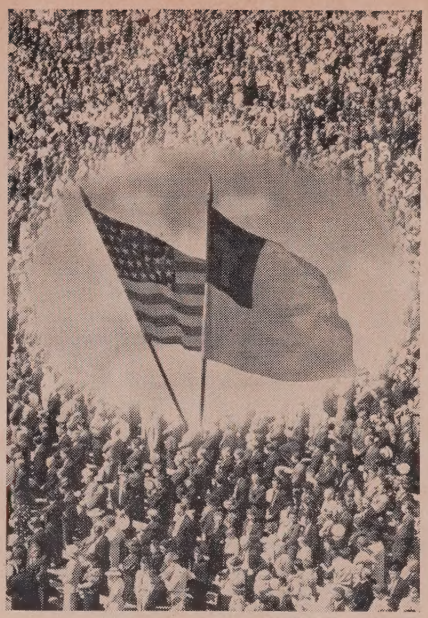
Christians do not stand aloof from the civic enterprises of their communities. They do not shun the responsibilities of public office because it too often involves "rank politics." Men and women who pray for the peace of America work for the peace of America. They become helpers of God in fashioning its destiny.

"Men and women who pray for the peace of America work for the peace of America"

What Is Civic Righteousness?

Condensed from *The Missionary Lutheran*

"Civic righteousness is the highest good in the kingdom of the world. To be adorned with the garments of the righteousness purchased by the blood of Christ, now and forever, is the highest good in the kingdom of heaven"



HAROLD M. LAMBERT

Although the words "IN GOD WE TRUST" appear on all of the coins minted by the United States, our Government is "in no sense founded upon the Christian religion" (Article XI, Treaty of Peace and Friendship Between the United States of America and Tripoli, signed at Tripoli, November 24, 1796).

"In God we trust" is not a statement of Christian belief, but an expression of natural religion. This motto acknowledges man's accountability to a supreme Being and encourages the inhabitants of our republic to walk in the paths of civic righteousness.

Civic Righteousness Defined

Civic righteousness is not to be confused with the righteousness of Christ, which is imputed to man by faith in the vicarious atonement of his Savior, nor with the righteousness which is a fruit of faith in the Lord Jesus Christ.

Some degree of civic righteousness can be attained by fallen and unconverted man through obedience to the commands of God's laws. God did not deprive man of certain natural and basic powers as a result of the Fall. God did not erase from man's heart the law expressed in the Ten Commandments. Nor did He kill man's conscience, which judges his thoughts and acts. Also, man did not lose his dominion over the lesser creatures of the earth.

Natural man, too, is reasonable. He has wisdom to discern that natural laws are beneficial to himself and all humanity. Therefore he submits to these laws and passes more laws to uphold them.

Civic righteousness, then, is the doing of that which is right and beneficial in accordance with the innate, or natural, law of God.

Social Institutions Evidences of Divine Law

God instituted matrimony. It was hallowed by our Lord Jesus Christ. Also, because of the innate Moral Law, human beings instinctively recognize that the bonds of marriage are sacred. To be sure, divorced persons we always have with us. They are the exceptions to the rule. Millions of spouses in the church and outside the church have been held together in obedience to natural law.

Luther observed that institutions like the family, the community, and the state are ordered by God so that a stable, orderly, and peaceful way of life might be preserved. If God had not established these agencies, law and order could not exist. Everybody would want to give orders, and nobody would want to obey. Things would be worse among men than they are among wild beasts, which devour one another.

Impulses in Men's Hearts

God has not only ordained these orders and given man powers of reason and will to maintain them, but He has also planted certain impulses in the natural heart of man. Even the unregenerate show a natural love of spouse, children, parents, and friends. This natural affection differs in quality from the unselfish love of God and man implanted by the Holy Spirit. Only a Christian can exercise the charity which "seeketh not her own."

To believers and unbelievers alike God has given respect of self. Only believers regard themselves as cious in God's sight because have been bought with a price. unbelievers are impelled to curb appetites and lusts, to be hones decent and a credit to their f and nation.

Written in the hearts of all p too, is a fear of retribution death. Christians have the pow conquer this fear by linking t selves with their risen Lord. ever, for them and for all other prospect of death and judgmen a restraining influence. Consci like the flashing red lights at a road crossing, brings many a p speeding on the road of iniquity abrupt halt.

Uprightness of Believers

The works of a "child of w may shine as brightly as thos a Christian. They may even s more brightly. In speaking of A ander the Great, Julius Caesar, Scipio, Luther reminds us that performed more heroic deeds have many Christians. One rarely find their power in b Luther said, likewise their pati to bear misfortune and hardshi Christian kings, not even in a D or a Solomon. According to Luthe good works of the heathen have place in the field of civic righte ness or the kingdoms of this w

Our Confessions assert that rewards the good works of believers with temporal blessi ". . . Man's will has some libert choose civil righteousness and work things subject to reason. man's will has no power without Holy Ghost to work the righteous of God, that is, spiritual righte ness. . . . 'Good' I call those w which spring from the good in na such as . . . to learn divers useful or whatsoever good pertains to life" (Article XVIII, The Augs Confession). The Apology says: a worldly nature nothing is ever ter than uprightness and virtue, Aristotle says aright: 'Neither evening star nor the morning st more beautiful than righteousn and God also honors it with b rewards, yet it ought not to be pra with reproach to Christ" (Article

Scripture and Civic Righteousn

St. Paul recognized the import of the natural knowledge of God used it in his approach to the u liever. On Mars Hill at Athen referred to an altar with the insc tion "To the Unknown God" and "Whom therefore ye ignorantly w ship, Him declare I unto you." In first chapter of the Epistle to Romans we have a lengthy discus

(Continued on page 11)

District Conventions

BRIEF REPORTS

Southeastern

ev. William H. Kohn, the young- istrict President of our Lutheran ch, presided at sessions of the ar-old Southeastern District's convention in Christ Church, ington, D. C., April 18—21. ve for the marks of the true tian soldier," pleaded Dr. Ar- H. Grumm in the opening Com- on service.

ew Members: During the singing We Bid Thee Welcome in His e" 18 delegates signed the con- ion of Synod: representatives of new congregations, ministerial eacher graduates installed since 954 convention, and the colored rs and delegates transferred to District by the Synodical Con- ce.

ssay: For his convention essay, Panorama of the Developing ch," Dr. Martin H. Scharlemann, ordia Seminary, St. Louis, pre- d by means of slides a review of Christian Church from its earliest to the Reformation.

nstallation: In the service on 20, Rev. Edgar C. Rakow was lled as Executive Secretary of ions and Church Extension. Rev. r C. Runge was elected to suc- him as District Secretary.

nmanuel College: President Wil- Kampschmidt reported an llment of 100 students for the ent year. Five theologically ed men were expected to grad- in May. Construction on a new itory and a physical-education ding is slated to begin soon.

arish Education Counselor: The rd for Parish Education urged the ng of a Parish Education Coun- for the Southeastern District. ever, division of opinion indicated the hour for establishing the "is not yet come."

Oklahoma

he Extension Center of the Uni- ity of Oklahoma, Norman, Okla., the site of the Oklahoma District vention, April 19—22. In the ing service synodical Vice-Pres- t Fredrick A. Hertwig reminded delegates that if Christ had not from the dead, "we would have Bible, no Christian churches, no istian missionaries, and no conventions." A total of 130 pastors, teachers, and lay delegates attended the conclave.

Progress: In his first official message District President Alfred E. Behrend stressed the 1952 convention resolution urging a minimum contribution of $15 per communicant member for missions. Although it seemed impossible to attain this goal, he pointed out that some congregations had reached it.

Essay: "God alone makes witnesses," asserted Prof. Martin H. Franzmann, Concordia Seminary, St. Louis. "God chooses them, sends them, and equips them." After explaining that "to be a witness for Christ requires total personal involvement," the essayist emphasized that "since we are to save men our sufficiency must be of God."

Missions: The Mission Board reported that subsidies to mission congregations have increased from $20,000 (1944) to $70,000 (1954). During the past year the Church Extension Fund, which could have expended $216,000 if additional money had been available, granted loans in the amount of $60,673.19.

New Circuits: To facilitate the District President's program, which requires Visitors to visit congregations annually, the District was redivided into eight visitation circuits. Three additional Visitors were elected: Revs. Otto W. Meyer, Philip H. Lochhaas, and Virtus Gloe.

Florida-Georgia

"The fastest growing District in Synod" was the distinction claimed for the Florida-Georgia District by its Executive Secretary, Rev. William von Spreckelsen, in his first convention report to more than 100 delegates assembled at Clearwater, Fla., May 23—27. Representing Synod's President, Dr. Fredrick A. Hertwig preached for the opening service and reported on synodical matters.

Gains: In the last three years the two-state District has added 3,672 names to its list of souls for a 19 per cent membership gain. The number of congregations has risen from 28 to 45, and unorganized preaching stations from three to eight. Subsidized fields in 1954 showed an increase of 397 communicant members, an average of 14 plus per station.

Essay: In his convention essay Dr. Erdmann W. Frenk, pastor of St. Peter's Church, Joliet, Ill., outlined the qualifications of a church officer. "Double-tongued men have no place on a church council," he stated. He emphasized that the officers of a church must meet the character and service requirements set by the Word of God. "Congregations seldom grow beyond the vision and consecration of their officers."

More Circuits: In order to maintain closer contact between congregations and officials of the District, it was decided to divide the Florida-Georgia region into six visitation circuits, two more than the young District had originally planned.

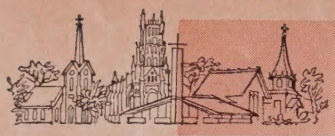
General Subscription Plan: On recommendation of lay leader John Fisher, District business manager of the LUTHERAN WITNESS, the delegates adopted the congregation-wide subscription plan to place the WITNESS into every home of the District.

Ontario

Synodical President John W. Behnken preached for the opening service of the 50th convention of the Ontario District, held at St. Lucas Church, Ottawa (Rev. Marvin J. Renner, pastor), June 6—9. Speakers included Rev. Oswald A. Waech, Secretary for Home Missions, who presented the convention essay on "Evangelism"; Dr. Martin J. Neeb, President of the Senior College; Prof. Walter M. Wangerin, President of Concordia College, Edmonton; Rev. Arnold F. Krentz, Superintendent of the Lutheran Deaconess Association, and Fred Schurman, regional representative of Synod's Stewardship Department.

Expansion: Since the last convention two congregations became self-supporting, five new mission churches were established, and five congregations instituted building programs. To keep pace with the District's growth, the convention approved the division of the Ontario District into five electoral circuits, and the former Eastern Circuit was partitioned into the Ottawa Valley and the North Bay visitation circuits.

Resolutions: The District voted (1) to conduct a personal visitation of members who are negligent in their mission obligations toward the District and Synod; (2) to urge all congregations to conduct Family Life Workshops; (3) to establish a building fund for a Student Service Center in Toronto; and (4) to urge every congregation to appoint a man whose duty it shall be to keep the needs of the Church Extension Fund before the local church and to arrange for regular every-member visitations for loans to God's Bank.



Your SYNOD

THE PRESIDENT

Synod's Fiscal Conference will convene for its annual meeting July 13 to 20, at St. Paul, Minn. Synod has prescribed not merely the membership of the conference, but also its duties (Synodical *Handbook,* 9.03 to 9.07). It may be well to mention the duties:

a) review and discuss the financial situation of Synod;

b) fix the synodical budget;

c) devise ways and means to raise the budget;

d) suggest improvements in the financial situation of Synod;

e) help the various Districts solve their financial problems.

Much, very much work precedes the meeting. Synod's Board of Directors must constantly concern itself with the financial situation of the church. It must strive earnestly to balance the budget. It must also seek to establish the total needs for the next year. Hence each department of Synod must prepare a statement of its needs for the ensuing year for the board's careful perusal. On the basis of these studies the Board of Directors prepares the budget and presents it to the Fiscal Conference for final action. Since all circuit Visitors of Synod will attend the meeting at Saint Paul and thus gain firsthand information about the fixing of the budget, they will be the better qualified to present Synod's needs to all pastors, teachers, and congregations of their respective circuits and to interest and enthuse them for the important work which God has assigned to our Synod.

However, the circuit Visitors will have far more to do than merely to observe how the budget is fixed. These men will hear the pleas of representatives of the various departments. They will know all the more thoroughly how much work our Synod has to do and what use is made of the synodical dollar.

A Workshop for Circuit Visitors

More than that: our circuit Visitors will attend classes. They will receive instructions. On the basis of our synodical *Handbook* they will be given aid and guidance for their very important office and work. Vice-President A. H. Grumm and several co-workers will conduct workshops for the Visitors. These men will have opportunity to discuss their duties and obligations, their privileges for important service which they may render, and also the difficulties and problems which confront them, with these experienced leaders, who have given much thought and study to the service to be rendered by the circuit Visitor and the blessings which will result from the faithful, conscientious, and efficient administration of this office.

Preaching the Gospel

District Presidents are to "exercise supervision over the doctrine, life, and administration of office of the pastors and teachers of their District and acquaint themselves with the religious conditions of the congregations of their Districts. . . . Their assistants in this work are the Visitors" (Constitution, Article XII, 7). This necessitates supervision of the preaching done in our pulpits. Next to God the orthodoxy and solidarity which our Synod enjoys must be attributed to the sound, solid Scriptural preaching of our pastors. It is of utmost importance that this continue. The larger our Synod becomes, the more must we emphasize correct preaching. God wants His ministers to "preach the Word." He would have His ministers rightly to divide the Word, to preach the Law and to preach the Gospel, and like St. Paul, to determine to know nothing save Jesus Christ and Him crucified. Dr. Richard R. Caemmerer, head of the homiletics department of our St. Louis seminary, and several co-workers will present this important matter in four intensive lectures to be followed by an active and thorough discussion. This should prove to be a brief postgraduate course for everyone in attendance. It will do much to preserve Scriptural, Christ-centered preaching for our Synod.

Doctrine and Practice

District Presidents and circuit Visitors must supervise also the doctrine in their Districts. This has always been important in our Synod. Ours is a doctrinal church. From its very inception there has been insistence on doctrine, sound, solid, Scriptural doctrine. The repeated meetings with other Lutherans in the late fifties of the last century revealed an earnest effort to unite with other Lutherans, but also a conscientious insistence on doctrinal unity as the only basis of union. Doctrine needs emphasis today. The discussions with the American Lutheran Church and the free conferences in Europe have been conducted chiefly on the basis of doctrine. The former have resulted in the formulation of certain doctrinal statements. However, two of our s synods in the Synodical Conference also some members of our Synod objected to these documents as b inadequate as a settlement of fo differences. As a result we now a the midst of a controversy which caused great concern for many of us this makes a thorough study of doc at pastoral conferences and in our gregations urgently necessary that t may be sound, solid convictions on basis of Holy Writ. Prof. Martin Fr mann, a member of our Committe Doctrinal Unity, and several co-wor will center the attention of the me the St. Paul conference on the to "Doctrine and Practice." This enable the men to be ever more effi leaders in their Districts and cir also in these important issues.

Christian Stewardship

Another matter in which all our trict officials must take a very activ terest is stewardship. When that w is mentioned, many people thin once of finances. It means far m than that, namely, the stewardship o of life, our time, our talents, our t ure. It is all-inclusive. Need I direc tention to the fact that in this day w God has blessed our Synod wonderful opportunities to preach Gospel of Christ both in our country and in foreign lands, we m emphasize Christian stewardship in our circuits and congregations? Rev. John Herrmann, Stewardship retary of Synod, and some co-wor will present the subject of steward and will lead the discussions.

Furthermore, the conference hear a presentation on the topic " Pew Views the Pulpit" by Henry Buck, a member of Synod's Boar Directors. This will be followed b panel discussion.

Executive Director of the Luth Laymen's League Paul Friedrich speak on the topic "The Layman His Synod." This, too, will be follo by a panel discussion.

Prof. W. W. Stuenkel, presiden our Milwaukee Concordia, will pre a preliminary report of the Youth vey Committee.

From the above our readers realize that the conference will b great importance for our Synod. you remember it in your earnest, vent prayers?

JOHN W. BEHNKEN

The Psalter

No More War

m 46:9: "He maketh wars to nto the end of the earth."

is a dire tragedy of the hu- an race. It either embodies rise to the whole catalog of s and miseries known to man. own day much of the good at God created has been re- o ruin. Upon its shambles the f hell have held high carnival. the foul vapors of war are d by a ringing voice: "He wars to cease unto the end of th." Without God's blessing international conferences and s, all the covenants and treaties preservation of peace, are fore- l to failure.

God alone who can establish intain peace "unto the end of h." Both war and peace serve poses. Even the war god be- he executor of the divine will. e war is a product of sin, we expect a warless world until we sinless world. That, we know, happen this side of Judgment That fact, however, does not us as Christians from working sting peace.

Americans celebrate their l Independence Day, the con- r a just and lasting peace is ost in their minds. The thought her war strikes horror to the Our daily prayer must be that ould avert this calamity.

l yet preparations for war go e. Jet bombers, air-raid sirens, fense warnings, huge expendi- r arms — all these bear elo- witness to the fact that our s uneasy and unsure.

en we view all these prepara- he words of the ancient litany to our lips: "From war and ce . . . good Lord, deliver us!" dence Day reminds us with led force that our constant task to "seek the peace of the city." sk must be sanctified by prayer. pray for peace, to use our in- for peace, and to exemplify n our life and relationships — our peculiar work and re- ility as Christian citizens. We lign ourselves with Him and thers to know Him who alone ake wars to cease."

t is the Christian's great and contribution to the peace of ion and of the world.

THOMAS COATES

JHS And Jesus Said

Why trouble ye the woman? For she hath wrought a good work upon Me. For ye have the poor always with you; but Me ye have not always.

MATTHEW 26:10, 11

It may have been the day before Palm Sunday that Jesus was the guest of Martha, Mary, and Lazarus in Bethany and that Mary anointed Jesus with expensive ointment. She was sharply criticized by some of the Lord's disciples, among them Judas Iscariot, who declared her course a sheer, intolerable waste of money.

From the point of view of cold, bald, calculating logic they were right. The anointing was not necessary. Jesus did not require it to nourish His body or to clothe Himself. The amount of food on the table was not added to by this act, just as little as the bouquet of roses which we place before a loved one at dinner on his or her birthday means an increase of victuals.

Jesus comes to the defense of the criticized woman. Ponder His words! The poor, of course, should be helped; they are entitled to our aid. But the disciples will have many an opportunity for such service as the years roll by; there will always be poor people near them. Him, He says, they will not always have. He points to His coming departure, to Calvary and the tomb, and the withdrawal of His visible presence. Mary, as He says in the words that follow, anoints Him by anticipation for His burial.

There is one expression we must fasten on: she hath wrought a good work. Why was it good? It was an expression of deep faith and fervent love. She rendered Him honor and homage, and that is something which God approves. In the days of the Old Testament, when the Children of Israel were in the desert, they constructed the Ark of the Covenant and the Tabernacle of extremely costly materials. Not only was God well pleased, but He Himself had given the specifications. Later on, Solomon built the magnificent Temple in Jerusalem. All these works were intended to honor God. He, of course, did not need them; "the Most High dwelleth not in temples made with hands." But the sincere devotion of His children, expressing itself in the various forms of art, for instance, in beautiful churches and in noble music, He looks upon with favor. Let us make sure that in this devotion love is not feigned, but genuine!

WILLIAM F. ARNDT

Office of the Keys

What if Calvary's light had flooded the world for a few years and then died? What if all witnesses to that light, written and oral, had been utterly destroyed? The darkness of eternal doom would have settled upon the generations that followed. "How shall they believe in Him of whom they have not heard?"

The Office of the Keys — in its widest meaning — was instituted by our wise and loving Savior to preclude such a tragic eventuality. By means of "the peculiar church power . . . given to His church on earth" He insures the continuous existence of the kingdom of God to the end of time.

The Word That Is Heard

Jesus envisioned His followers as witnesses unto Himself. He directed them to go "into all the world and preach the Gospel to every creature." This commission embraces the whole counsel of God in the churches; the religious instruction of the young at home and in the house of God; the ministry to the troubled, the erring, the lost, the sick, and the dying; and the world-wide evangelization.

The Word That Is Seen

Intimately connected with the spoken Word are the two Sacraments. One is Holy Baptism, in which ordinary water, "comprehended in God's command and connected with God's Word," becomes the "washing of regeneration and renewing of the Holy Ghost." The other is Holy Communion, in which we receive, in mysterious union, bread and wine with the body and blood of the Lord for the strengthening of our faith.

Ambassadors of Christ

The ascended but ever-present Savior would speak to repentant and unrepentant sinners through personal representatives, whom they can see and hear. He, therefore, breathed on His disciples and said unto them: "Receive ye the Holy Ghost; whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained."

The Body of Christ

Jesus would unite believers not only to Himself, but also to one another, in a body of which He is the Head. As members of this living organism they are to be deeply concerned about one another's welfare.

C. A. BEHNKE

Editorials

This We Believe

We believe that there is but one true God: the Father, the Son, and the Holy Ghost, and that He is the Creator and the Preserver of all things.

We believe that God in His infinite mercy resolved to save fallen mankind and that the Divine Redeemer appeared in the person of Jesus of Nazareth, the Son of God and the Son of Mary. By His holy life and His innocent suffering and death He atoned for the guilt of the entire world, and He certified our redemption by His glorious resurrection from the dead.

We believe that the question "What must I do to be saved?" is clearly answered in the words of Jesus: "Repent ye, and believe the Gospel." "For God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

We further believe that while no church body can rightfully claim to be the only saving church on earth, yet it is also the will of God that true children of God affiliate with the church which proclaims the Word of God in its truth and purity and that they avoid those who preach doctrines contrary to God's revelation in the Holy Scriptures.

We believe finally that God with His almighty power will raise our dead bodies on the Last Day from the sleep of death, freeing them from every stain and evil effect of sin and reuniting them with our ransomed souls, to be with Him in everlasting bliss and joy in heaven; and that those who do not believe are doomed to everlasting damnation in hell.

We believe that all blessings which God bestows on us are purely the expression of His grace and mercy and in no wise the result of our own merit or worthiness. Therefore all honor and all glory belong to Him.

This We Believe.

Propaganda

We expect to read in our newspapers one-sided statements to a mass audience for the purpose of getting votes. But we are struck with surprise and horror to find the artifice of propaganda on stage in an ecclesiastical setting.

Webster defines propaganda: "1. More fully *College of Propaganda*. A college instituted by Urban VII (1623 to 1644) to educate priests for missions. 2. Any organized or concerted group, effort, or movement to spread particular doctrines, information, etc."

In modern times, propaganda has taken on the meaning of pleading a cause before the masses, which are guided not so much by logic and sound reasoning as they are by feelings. "Tell the Big Lie often enough," the propagandist contends, "and people will believe you."

The propagandist appeals to the evil passions in man. He uses expressions and slogans that will arouse suspicion and hatred. For his own cause he invents glittering phrases and "virtue words" which mean exactly no the final analysis.

One of the most pernicious devices of the propa is known as "card-stacking." In order to achieve h he utters half-truths. He lifts excerpts from the sta or writings of his opponents out of their context (e Bible says, "There is no God"). He gives his own the words and phrases of others. The propagandis at nothing to divide and to create antagonisms on he can capitalize.

The church of Jesus Christ must organize to the saving doctrine of Holy Scripture, to bear witn Christ unto the ends of the earth. But we view with the use of modern propaganda devices anywhere, purpose, in the name of religion.

Just Plain People

We have planted dozens of choice varieties of te which required much attention and seasonal care had their fancy names and their beautiful colors sweet scent, and also the admiration of our friend these roses required the right kind of treatment. cultivated the ground according to our best kno sprayed them whenever it seemed necessary, trimm stalks according to the instructions of skilled gar and plucked the blooms in such a way as to benefit than injure our fine specimens. However, these plants endured the heat of summer and the cold of for a season or two, and after that the best of care to keep them alive. Their blossoming was beauti short-lived.

Meanwhile we paid no particular attention ordinary rosebush at the edge of the flower bed yet it thrived better than any other plant in the garden. Somehow it did not want any special at or treatment.

There are church members like that. They a ordinary people who constitute the rank and file average congregation. Pity the church which is them — the average men and women who mean so in the life and work of the church. They are alw hand when there is work to do. You can count on They require no special treatment. They respond urging. They serve without looking for praise or r They do not expect superior handling. When the W Truth, spoken in the church, trims their evil chara is no more than they expected. When others get th of some task in the church, they go right ahead s They are a living inspiration and a constant encoura to others. They thrive on church work. These or average Christian workers can be seen on the firi throughout the year with unfailing regularity, an thrive on being just plain people in the Master's se

L. H. Deffner, Editor
Kansas Edition, LUTHERAN WITN

oose Leaves

For This Fair Land Our Thanks We Pay!

his is the first opportunity to write anything in the *ordia Lutheran* since our return from London and the inent. It was our privilege to cross the Atlantic on the *n Elizabeth* with the distaff side of the family, to visit children in London and make a few side trips. . . .

Ve saw much havoc wrought by the last war, notably e areas around the Cologne Cathedral and St. Paul's edral in London. We saw much poverty. But we saw some intangibles which make a people strong: friend-s, honesty, courage, and hope. These intangibles we d in every place except Paris. If we had lived in a ch village for a day or two, we might have found these sures there also.

Ve traveled second class and third class, meeting the mon people. We found among them an almost idol-us reverence for America, not for the American but he spirit of America. These common people yearn for advantages and blessings God has given to our fair . London homes are heated only one room at a time use of lack of fuel. London newspapers are four and t pages only for lack of paper. For the same reason bread is given without wrappings to the purchaser. e of the important corners of London's streets are st bare of cars at midday (I priced a 1932 car at !! — and it was no Rolls-Royce either).

cannot begin to enumerate the richness of America mparison with that of Europe. There is a spirit in our which for want of a better term I might call the erican Fourth of July spirit. This spirit leaves no room classes, or ethnological superiority, nor for restrictions ge-old customs which hamper initiative and enterprise. ecially am I thankful to God that America, despite her itual weaknesses, is a land where people go to church. as told by an official of Westminster Abbey that less five per cent of the people in England go to church Sundays. — Louis F. Brighton, McKeesport, Pa., in the *cordia Lutheran.*

Questions—Answers

n the Lutheran Witness, the English church periodical ur mother church, there appeared some time ago a section under the title "What's the Answer?" Here stions which may arise in church life and are asked readers are answered by Prof. O. E. Sohn, St. Louis. ing upon a suggestion, the *Kirchenblatt,* beginning with issue, will also set up such a section. In part we shall eat in it certain questions and answers from the Lu-ran Witness which we believe will interest also our ders; in part we shall endeavor to answer questions of same kind. This section will appear regularly as far our limited space allows. The undersigned requests ders to send in questions which will be answered here e believe that they are of general interest. God bless this means of proclaiming His truths! — H. Rottmann *Evangelisch-Lutherisches Kirchenblatt,* Porto Alegre, zil, South America.

What's the Answer?

Question: Could you please tell me why our Lutheran churches are no longer using the word "Evangelical" in their names?

Answer: As you indicate in your letter, the followers of Luther were for some time called "Evangelicals," a word which denotes that they were Gospel people, that is, people who proclaimed the pure Gospel of salvation by faith in Jesus Christ and who also used this Gospel as the proper motivation for Christian living. In 1947 our Synod, known for a whole century as the Evangelical Lutheran Synod of Missouri, Ohio, and Other States, shortened this cumbersome name to "The Lutheran Church — Missouri Synod," thus omitting also the "Evangelical." Such a change does not really matter, nor does it indicate that we have forsaken the Gospel. While the retention of the "Evangelical" would always serve as a reminder that by God's grace we are to remain a Gospel church, in that we ever promote the interests of God's kingdom through Gospel persuasion rather than through legalistic pressure, the important thing is that we prove ourselves to be a church that is true in every way to the only saving Gospel of Jesus Christ.

People accused us of worshiping Martin Luther even when we had the "Evangelical" in our name; hence your suggestion to put the term back into our name will not remedy the situation. A better solution is for all of us to lead a life in conformity with the Gospel and to give clear witness wherever we can.

Question: Is it proper, instead of sending flowers, to make a contribution to the building fund of a Roman Catholic church in memory of the husband of one of my Lutheran friends?

Answer: As we replied to a similar question before, we gladly help needy people regardless of creed, but we do not contribute to the support of false churches and religions (2 Cor. 13:8). In your case it would be better to give flowers if you are not aware of a charitable purpose for which you could make your contribution.

Question: Does Matt. 6:5 forbid Christians to stand while they pray before and after the worship service?

Answer: When Jesus condemned the Pharisees because they loved to stand while praying in the synagogs, His words were directed against their vanity and self-seeking, not against their standing during the prayers. Jesus, the Omniscient, knew that they were not praying to the glory of God, but that they wanted to be seen by men and to be admired for their piety. This would be the case especially when they prayed on street corners. So you need not be worried about doing wrong when you stand while asking God to bless your worship or while thanking Him for the spiritual food He has granted you, as long as you are not doing it for show. Our posture during prayer is not important. The heart must be right with God. The same sin which Jesus here condemns could also be committed by showy kneeling or sitting, or in other ways. To reassure yourself on this point, read Mark 11:25, 26. O. E. S.

WHEAT RIDGE FOUNDATION INAUGURATES MEDICAL MISSION PROGRAM

Colorado is a beautiful state with a wonderful climate. The climate is responsible for the fact that fifty years ago Wheat Ridge Sanatorium was placed on the outskirts of Denver.

People came from all over the United States to be treated for tuberculosis in the little tent colony established in 1905 by the Evangelical Lutheran Sanitarium Association of Denver. They came because their medical advisers thought that climate was the most important factor in the cure of tuberculosis.

Rest

Later it was discovered that climate was not significant in the treatment of tuberculosis. People often find that they can rest at home or in neighboring sanatoria where their families can readily visit them.

Faith

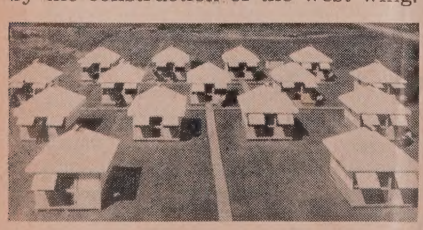
Bed rest and the use of drugs which help people to combat tuberculosis became important factors in the care of patients at Wheat Ridge too. Patients at Wheat Ridge, however, have always enjoyed that rest promised to the people of God in the words of our Lord "Come unto Me, all ye that labor and are heavy laden, and I will give you rest."

Very likely the most loyal alumni in the world are the "graduates" of Wheat Ridge. They will tell you that there was a more important factor in their treatment than physical rest or drugs, one that buoyed up the spirit through the long days of convalescence and restored hope: the consolations of faith in Christ, which really inspired the existence of Wheat Ridge.

One of the fellow members of your congregation may have benefited from the generosity of his fellow Christians through treatment at Wheat Ridge Sanatorium.

Sanatorium Built

Blending Christian faith with medical science, members of our church constructed the main unit of the present sanatorium in 1927, with a 90-bed capacity. In 1933, 21 beds were added by the construction of the west wing.



The original Wheat Ridge tent colony

Christmas Seals

Since 1910 our church has helped to support Wheat Ridge through the annual gifts for Christmas Seals. In 1927 the Walther League took over both the ownership and management of the sanatorium. Since that time our young people have conducted the Wheat Ridge Seals Campaign. The income turned over to the sanatorium, and since 1946 to the Wheat Ridge Foundation of the Walther League, totals $3,940,811.37. A remarkable achievement!

TB Conquered?

Optimistic statements that tuberculosis has been "conquered" are not altogether accurate. There may be as many cases of tuberculosis today as there ever were. The treatment of the disease, however, does not take nearly as long as it did formerly, and some patients can be trained to care for themselves adequately at home. For that reason, although the number of patients is still high, the majority does not remain at Wheat Ridge for more than a few months at a time.

Naturally, all of us are thankful for the undeniable progress which has been made in overcoming the effects of the "white plague." It is something that millions have prayed for, and God has answered our prayers.

New Program

Whenever people talk about progress in the treatment of tuberculosis, of course, they are speaking about advanced countries like our own. Most peoples in the rest of the world have not as yet benefited much from the progress made here.

The Wheat Ridge Foundation has just announced that it will help people afflicted with tuberculosis in foreign lands, especially those in areas now being served by the foreign missionaries of our church. Thirty-five thousand dollars has been appropriated by the Board of Directors of the Wheat Ridge Foundation for an emergency medical mission program, to be conducted under the auspices of our Synod. Ten thousand dollars was made available immediately for work among the tubercular served by our Lutheran Hospital at Ambur, India. Another $10,000 has since been sent to the Treasurer of Synod for work among tuberculous children at the proposed Lutheran Children's Hospital at Ajiro, near Tokyo, Japan.

As soon as projects are developed on a sound medical basis in other mission areas, funds will be provided for the care of patients there.

Wheat Ridge Sanatorium, of course, will continue to serve Lutherans and our non-Lutheran neighbors in this country who have been stricken with tuberculosis. The full resources of the Wheat Ridge F dation will support this effort. If know of a fellow Lutheran who n special help in the treatment of tu culosis, please consult your pasto

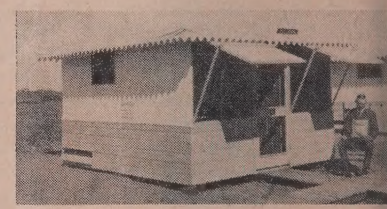
The Future

No one knows at this time the tent to which God will permit resources of the Wheat Ridge Fo dation to be used for the further of the Gospel in foreign lands. answer to that question may li the course that history will take ing the coming decades.

We do know, however, that Lord Jesus Christ knew the bo wants of people, particularly the s while He ministered to their spiri needs. We remember His pron that we who believe on Him woul able to do great works in His na "Whatsoever ye ask in My name," added, "that will I do, that the Fat may be glorified in the Son."

We pray that in this crucial pe for foreign missions supported by American church, God will use medical services to be supplied by Wheat Ridge Foundation to glo His Son, and our Lord, Jesus Chr

OSWALD C. J. HOFFMAN
Director of Public Relati



Albert E. Knoernschild, 18-year-old studen St. Paul's College, Concordia, Mo., first pat at Wheat Ridge, reading a copy of the Lu raner in front of his tent, "St. Luke"

SHUT IN BUT NOT OU

You may be shut in, but you're ne
shut out
From the love and the mercy of G
And always remember the words of
Lord
That His loved ones experience
rod.
Though at times you grow weary o
struggling with sin
And the evils that come in its wa
Still He will fight for us, and His prom
reads
That His own He will never forsa
Look up, child of God, to that city abo
To the place that our Savior prepar
And where perhaps loved ones have g
on before
Whom God from the evils here spar
And when we shall see them, oh, th
on that day
We'll forget all the fightings and fea
And Jesus, our Jesus, we'll see face
face
And there'll be no more sorrows
tears.

ESTHER A. SCHUMANN
Milwaukee, Wis.

NIOR COLLEGE

n our church decided to plan ild an entire educational insti- as a unit, the Board for Higher ion immediately realized that tion created an opportunity i education and architecture; ngly, the Board resolved to ull advantage of this oppor- for Synod by commissioning the world's leading architects gn her new college.

a result, Eero Saarinen of ield Hills, Mich., was chosen field of eighteen firms which ted qualifications and pro-

ddition to his brilliant accom- ents with such important in- l projects as the recently ted $100,000,000 General Mo- echnical Center or such civic s as Milwaukee County's new Memorial Center, Mr. Saarinen d wide experience in designing arge number of the outstanding and university campuses in ca, including consulting serv- design for the new Air-Force ny now being developed at do Springs.

er spending many months ng the traditions and the ob- s of the Lutheran Church as relate to the Senior College t, the architects have developed eral plan which provides not or a striking group of efficiently l, beautiful buildings grouped d a central square and marvel- adapted to the gently rolling raphy of the campus and a small out, within this village-like con- he architects have also managed phasize the school's major pur- since the various buildings are uted in such a way that student will automatically cross the court adjacent to the student l, which is located on the high- pe.

e general plan definitely em- es the centrality of the chapel ymbol of worship and automat- reminds the student almost ntly, as he moves about the us, of the high calling for which preparing.

MARTIN J. NEEB, *President*

PRAYER FOR UN

Since the United Nations was scheduled to meet in San Francisco June 20 for the tenth anniversary of its organization, President Arthur C. Nitz proclaimed Sunday, June 19, as a special day of prayer for peace throughout the California and Nevada District. He urged all members to pray not only for earthly peace but also for the spiritual reign of Jesus Christ, the Prince of Peace, in the hearts of all men. The following prayer was prepared for the occasion:

"Eternal God and Father of our Lord Jesus Christ, who showest Thy people the way in which they should go, turn, we beseech Thee, the feet of the nations from the way of destruction toward the City of God. Grant that nations may vie with each other in the service of Christ's kingdom, and not in seeking dominion over mankind. Direct the hearts and minds of world leaders, so that science may be the constant handmaiden of life and not the henchman of death.

"Father, we pray Thee that the treasures now squandered so lavishly on the engines of war may be used for the arts of peace. Lord Jesus, Thou Prince of Peace, grant that Thy people may rejoice to endure labor, want, and death to win not a war but Thy kingdom. Spirit of Love, we entreat Thee to show us how to love not only our country but also the whole family of nations on earth, that ancient enmities may pass away and that all things may be renewed by faith in Christ Jesus.

"O glorious and all-merciful Trinity, we implore Thee to give grace and power to the preaching of Thy Word in all parts of the world, that the hearts of men may find true peace with Thee through faith in the atoning work of our Redeemer and that, enjoying this peace, they may reflect this grace in their dealings with each other. Hear us for the sake of Jesus Christ, our Lord. Amen."

MEDITATION

Roll on, ye ceaseless waves of God's great love,
And wash the troubles of our life away,
As sinful man prostrates his weary frame
Upon the warm and golden sands of grace.

Draw us, O matchless Spirit, Holy One,
Like surf and tide repeating, ceaselessly:
"O man, thy Savior lives and heaven waits;
Believe and live; enjoy the gift of grace!"

Live on, immortal soul of Christian man,
And praise thy God through all eternity.
Though wind and wave and storm-tossed sea were known —
Yet here is heaven and Jesus' gracious face.

Fort Lauderdale, Fla. HILDA S. JAMISON

WHAT IS CIVIC RIGHTEOUSNESS?

(Continued from page 4)

of man's natural knowledge of God, of good and evil.

We have an application of it in the realm of government. "Let every soul," says St. Paul, "be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God." We learn from these words that God has subjected the kingdoms of the world to human reason and has given men sufficient understanding and wisdom to govern temporal matters. God supplies the leaders of nations with the gifts and talents of human reason. In the wisdom of the world the children of unbelief have been found wiser than the children of light.

Civic Righteousness and the Church

Ours is an uneasy peace because the lines between the free world and the Communist world are sharply drawn. Incendiary issues are constantly threatening to provoke new hostilities. The Communist world is atheistic in its outlook, flouting natural laws and turning civic righteousness into expediency. Law and order are ignored at will.

Civic righteousness can be an effective defense against the outlaw Communism. When our public schools, on the basis of natural law, instill honesty, integrity, and self-respect into America's children and youth, we should all support these endeavors. The Government has the God-given right to demand this service of public school teachers.

A Christian who teaches in a public school will inculcate civic virtues, not on the basis of God's Word, but on the basis of God's moral law written in the hearts of the pupils. The same teacher may have a Sunday school class. Here the same virtues extolled in a public school will be rooted and grounded in the Word of God. Here they will be presented as necessary fruits of repentance and faith in the Lord Jesus Christ.

As we encourage civic righteousness, we must not fail, however, to make it clear that civic righteousness cannot win the favor of God in the final Judgment. A respectability that has grown on the soil of the Moral Law must not be mistaken for a fruit that has grown on the tree of faith.

Civic righteousness is the highest good in the kingdom of the world. To be adorned with the garments of the righteousness purchased by the blood of Christ, now and forever, is the highest good in the kingdom of heaven.

Religious NEWS

The Church The World The Nation

Four teachers in Immanuel Lutheran School, Dundee, Ill. (Revs. E. H. Gade and E. H. Happel, pastors), have a combined record of 177 years of uninterrupted service and 163 years of imparting Christian truths to the children of the congregation. These four men, on a faculty of eight teachers, are:

W. Bornhoeft, who was graduated from Addison in 1901, taught a year at Mount Olive, Ill., and came to Dundee in 1902. Total of 54 years of service in the church at large, 53 years at Immanuel.

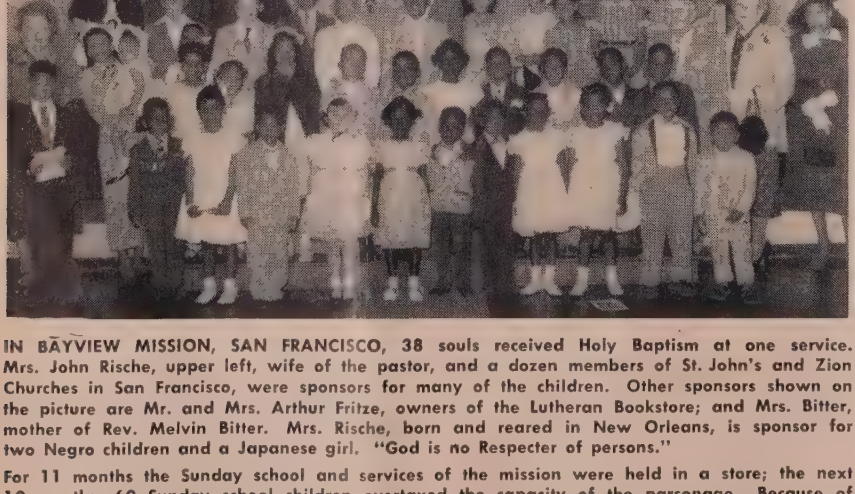
L. C. Pozehl, graduated from Seward in 1911, served four years at State Center, Iowa, at Immanuel since 1915. Total of 44 years of service, 40 at Immanuel.

K. F. Roemer, graduated from River Forest in 1914, taught in the mission school at Christ Church, Saint Louis, for five years, at Immanuel since 1919. Total of 41 years of teaching in parochial schools, 36 at Immanuel.

F. W. Wiedman, graduated from River Forest in 1917, taught at Elkhart, Ind., and Nicollet, Minn., before coming to Immanuel in 1921. Total of 38 years of teaching, 34 at Immanuel.

"The Nexus," the congregation's publication for May 1955, said: "These men have worked as organists, choir directors, Sunday school heads, and in many other capacities. What most of us do not know is that they have been active on Synod's Mission Committee, that they were active in district Walther League affairs, that they held positions in the General Teachers' Conference (the forerunner of the L. E. A.), that they have held official positions in the local conference and have held positions on other synodical committees. They have always tried to serve to the best of their abilities."

Ireland's first Lutheran full-time pastor in 80 years, Rev. H. D. Mittorp of Westphalia, Germany, was installed at St. Finian's Church, Dublin, in a four-language (German, English, Swedish, and Estonian) ceremony. The Lutheran Council of Great Britain and Ireland called Pastor Mittorp to serve a number of Lutherans from Germany, Scandinavia, and Baltic countries who live in Dublin.

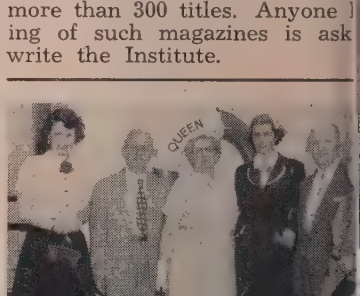


IN BAYVIEW MISSION, SAN FRANCISCO, 38 souls received Holy Baptism at one service. Mrs. John Rische, upper left, wife of the pastor, and a dozen members of St. John's and Zion Churches in San Francisco, were sponsors for many of the children. Other sponsors shown on the picture are Mr. and Mrs. Arthur Fritze, owners of the Lutheran Bookstore; and Mrs. Bitter, mother of Rev. Melvin Bitter. Mrs. Rische, born and reared in New Orleans, is sponsor for two Negro children and a Japanese girl. "God is no Respecter of persons."

For 11 months the Sunday school and services of the mission were held in a store; the next 10 months, 60 Sunday school children overtaxed the capacity of the parsonage. Because of this situation a fire inspector told the pastor that using a private dwelling for public assembly violated the city law. At present Sunday school and services for Bayview Mission are conducted in a Methodist church every other Sunday at 3 P. M., and here the baptismal service for the group took place. Even without proper facilities for worship, this mission, located in a difficult field, is growing. Pastor John Rische is the brother of the editor of *This Day*.

The first six rolls of microfi the film collection of Concordi torical Institute, St. Louis, a May 17. The rolls, covering s volumes of *Our Church Pa* weekly magazine begun in 18 Socrates Henkel and printed a Market, Va., by the Henkel were prepared at Duke Univ

The Lutheran Laymen's Lea its 1954 convention gave $1,500 f crofilming. The L.L.L. designat institute, the official records d ment of Synod, as the deposito the film collection. Since las tober the institute has survey Lutheran journals, magazines newspapers in America and more than 300 titles. Anyone ing of such magazines is ask write the Institute.



REV. AND MRS. MARTIN L. KRETZMAN New York May 25 for their fourth te India. Pastor Kretzmann is professor of Religions and Systematic Theology at cordia Theological Seminary, Nagercoil vancore, South India. Included in the bidding farewell to Pastor and Mrs. Kret are their daughter Eunice, who will p for a career in nursing at Wagner C Staten Island, N. Y.; August Scherer, fat Mrs. Martin Kretzmann; Mrs. Karl Kretz mother of Pastor Kretzmann; and Mrs. Scherer, mother of Mrs. Martin Kretzman

The Evangelical Lutheran Ch of Australia and the United Eva ical Lutheran Church in Aust have reached a stalemate in negotiations toward a merger. two years ago the groups rea doctrinal agreement, their co sations have presented confli views on practical issues, espe the question of the UELCA's m bership in the Lutheran World eration. The ELCA is affiliated the Missouri Synod in the U. S.

Evangelical Lutheran Church ikely to accept an invitation to r a merger of all Lutheran Dr. Fredrik A. Schiotz, ELC nt, said in the *Lutheran Her-*LC organ, when he commented ecent invitation by the United an Church in America to the ana Lutheran Church to join nding a merger proposal to all an churches in America.

1950 the Evangelical Lutheran h rejected an invitation identi-th the one Augustana and now propose to renew," hiotz wrote. ". . . Lest my judg-ight be in error, I have put the o a straw vote test at the an-storal conference of the South-nnesota and Northern Minne-stricts, both of which met in In each convention the pastors helmingly approved my ap-of the likely ELC response to posed invitation."

Albert Jagnow, 47, professor of history and missions at Wart-Seminary, Dubuque, Iowa, or-and leader in the American an Church, died of coronary posis April 30. For 19 years he rected the Seminary chorus.

THE BOARD OF TRUSTEES OF CONCORDIA COLLEGIATE INSTITUTE, BRONXVILLE, N. Y., met May 13 with a newly constituted Advisory Committee of Presidents, pastors, laymen, and women of the Atlantic District, the Eastern District, the Southeastern District, the English District, and the Slovak Synod. The conference discussed the growing need of pastors and teachers and the recruitment of church-service students. Members of the advisory committee, which plans to consult periodically with the board and the faculty, include: First row: Rev. Walter A. Maier, Rev. Richard Lineberger, Rev. Walter Reuning, Raymond Kelton, Rev. Martin Duchow. Second row: Mrs. Esther Hendricks, Mrs. Martin Steege, Herman Miller, Elmer Schroeter, Frederick Woessner, Rev. Herman J. Rippe, Dr. Adolf Meyer, Prof. Albert E. Meyer, Rev. Louis Meyer, Rev. Robert Albohm, Rev. George Marcek, Mrs. August Leidheiser, Thekla Frey. Third row: Rev. Louis Wagner, Rev. Fred Feinsinger, William Webb, Rev. Milan Ontko, K. A. Jochunsen, Rev. Hugo Kleiner, Dr. Arthur Wittmer, Prof. Carl Weidmann. Fourth row: Rev. Elmer Krentz, Norman Wulf, Prof. E. W. Luecke, Dr. Rudolph Ressmeyer, Walter Schur, Dr. Eric C. Malte, Fred Schurman, Dr. C. A. Behnke, Rev. Theodore Moeller, Rev. William Kohn, Rev. Edward Stammel, and Joseph Dorfmueller.

WENDEL CHILTON

OD'S FIRST EVANGELISM WORKSHOP, held in the Lutheran Building, St. Louis, May 10 32 District evangelism contact men discussed the organization of the new evangelism "'Crusade for Christ,' Preaching, Teaching, Reaching Mission" — and such topics as cal Congregation, a Center of Evangelism," "The Pew Looks at the Pulpit," and "Evan-and the Liturgy." Rev. Oswald A. Waech, Secretary of Evangelism, is at the left.

The total salary of the Lutheran clergy in Norway comes from the government, except for a small income from legacies. In January the Norwegian parliament submitted a budget with an appropriation of $1,500,000 to pay the salaries of the 950 bishops and pastors of the Church of Norway.

WENDEL CHILTON PHOTO

WALTHER LEAGUERS GIVE $12,972 for an administration building at Lutheran Normal School, Ibakachi, Nigeria. The young people of the Missouri Synod collected the money in 1954, as a result of a decision made at their 1953 convention. The new building will have a chapel, library, two classrooms, offices, faculty room, and student center. Walther Leaguers in 3,823 societies actually collected $22,000 in the special gathering, but the remainder of the fund went for development of the mission-awareness program of the youth organization. L. to r.: Dr. Karl Kurth, executive secretary of the Missionary Board of the Synodical Conference (under whose auspices the Nigerian mission operates); Russell Rolling, treasurer of the Synodical Conference; Edgar Fritz, president of the Walther League, and Rev. Elmer N. Witt, executive secretary.

group of students at the Uni-, of Miami's Medical School are members of the campus ian Medical Society are study-e Bible and discussing the re-needs of their own lives. Sarah Wells, president of the society, vited new students, regardless omination, to "learn a spiritual ch to treating the sick and en-ne fellowship of like-minded men and women." Nationally eiety was founded at the Uni-of Chicago. Of its 1,100 mem-nearly one sixth have become al missionaries.

A. Kurt Weiss, instructor in logy, and Dr. George Lewis, of the department of biochemis-the U. of Miami, are the faculty rs. Dr. Weiss said he hopes to ze a special unit of the organi-in Miami for practicing physi-as have more than 50 student rs across the country. Working er, he said, the two groups could institute a program that might include setting up a clinic in rescue missions and starting a Brother Physician League. The latter, he explained, is a group made up of doctors who "adopt" a medical missionary in the foreign field, write to him regularly, help him get necessary medical supplies, and pray for him.

"Forever a Texan" was part of the wording of a certificate signed by Governor Alan Shivers of Texas and presented to Dr. John W. Behnken, President of Synod, by Senator Searcy Bracewell of Harris County. It seems that some of the brethren in the Lone Star State wanted to make sure that President Behnken maintained his Texas citizenship although his office requires residence in St. Louis, Mo. Rev. A. F. Jesse of Austin arranged for the presentation of the certificate, and Dr. Behnken submitted to the condition attached to the certification: "that he will tell only the truth about Texas as becomes a good Texan."

Deaths

Adolph L. Weber (June 7, 1897), Frankenmuth, Mich., to October 12, 1954, Woodburn, Ind.), son of George and Caroline Burkhardt Weber; attended Concordia Teachers College, River Forest, Ill., 1911—1917.

He taught in Lutheran schools at Tonawanda, N. Y., 1917—1918; Woodburn, Ind., 1918—1920; Big Rapids, Mich., 1920 to 1922; Fort Wayne, Ind., 1924—1925; Jonesville, Ind., 1926—1933; Woodburn, Ind., 1933—1941 and 1947—1954, when he resigned because of failing health.

He is survived by his wife, the former Emma Decker, whom he married in 1921; three sons: Rev. Paul, Fort Dodge, Iowa; Robert, a student at Concordia Seminary, St. Louis; and William; and two daughters: Mrs. Lorna Brenneke and Thelma.

The undersigned conducted the funeral services in Zion Church, Woodburn, October 14, 1954. Burial was in the church cemetery.

CHR. A. SCHMIDT

August F. C. Buuck (August 2, 1874, Friedheim, Ind., to April 13, 1955, Fort Wayne, Ind.), son of Dietrich and Marie Werfelmann Buuck; graduated Concordia College, Fort Wayne, Ind., 1895, and Concordia Seminary, St. Louis, 1898.

He served St. John's Church at McClure, Ohio, 1898 to 1900; St. Thomas Church, Francis (Wren), Ohio, 1900 to 1919; St. Martini Church, Fort Wayne, Ind., 1919 until his retirement in 1945.

He is survived by his wife, the former Martha Gallmeyer, whom he married in 1898; two sons: Rev. Lorenz, Garfield, Minn.; and Rev. Marcus, Marshall, Mich.; and a daughter, Ora.

Funeral services were conducted at Martini Church, April 16, by the undersigned. Interment was in Martini Cemetery.

OTTO A. MARSCHKE

Ferdinand H. Bock (October 22, 1867, Eversen, near Celle, Hanover, Germany, to May 24, 1955, Buffalo, N. Y.), son of Friedrich and Sophia Langenhennig Bock; attended the Hanover *Gymnasium,* 1881—1885; graduated Bremerhaven Teachers' Seminary, 1888; and taught school in Bremerhaven, 1888—1890. He came to New York City and taught at St. Mark's Lutheran School, Brooklyn, 1890—1892; Bethlehem Orphanage, College Point, N. Y., 1902—1904; Gethsemane Church, Buffalo, 1904 until he retired in 1938.

His wife, the former Anna Essig, whom he married in 1892, died in 1952. He is survived by a daughter, Ruth, wife of Rev. Gustav M. Karkau, Buffalo; and two granddaughters: Mrs. Arthur Dallman, Jr., and Joanna Karkau.

The undersigned conducted the funeral services in a Buffalo mortuary on May 26 and read the committal rites in Ridgelawn Cemetery.

PAUL G. MEYER

Dr. Alex Heidel of the Oriental Institute, University of Chicago, died in Chicago on June 19, 1955. Ill with cancer of the lung, he returned from Prague on May 17.

Books

The Children's Hymnal. Concordia Publishing House. 432 pages. $1.65.

This new publication is a compilation of hymns for the training and edification of children between the ages of 8 and 14. Also included are 12 orders of service, a selection of Psalms and Scripture readings, prayers for various occasions, collects, and Luther's Small Catechism.

About two thirds of the book consists of well-known hymns of the church. These will prepare children to sing in the church services. Some of the so-called lighter hymns have been chosen to bridge the difference between folk songs, ballads, and patriotic songs, as well as songs of birds and nature, and the classical heritage of the church. About one third of the selections consists of relatively new hymns, many prepared especially for children.

The hymnal is stoutly bound, well arranged and printed. Three hundred songs and hymns are listed, of which 27 are for small children.

The new *Children's Hymnal* will before long surely replace the once-popular *Sunday School Hymnal* with even greater popularity and serviceability.

WALTER WISMAR

Announcements

Ordinations and Installations

CANDIDATES

Ordained and Commissioned:

McAmis, Robert D., First Lutheran, Chattanooga, Tenn., as missionary to the Philippines, by Herman Scherer, June 5.

Ordained and Installed:

Kaiser, Edgar, Zion, Harvester, Mo., by Frederic Niedner, May 29.

Krick, Alfonso, Linha Brasil parish, Rio Grande do Sul, Brazil, by A. Gedrat, Jan. 1.

Schelp, John A., Peabiru parish, Norte do Paraná, Brazil, by E. Schelp, March 17.

Steyer, Egon F., Cruz Machado parish, Paraná, Brazil, by G. Scholze, May 2.

Schiebinger, Darrell D., St. John, Russellville, Ark., by Richard C. Jahn, June 5.

PASTORS

Installed:

Becker, Philip G., Christ, Falls City, Nebr., by Clarence C. Boye, May 29.

Bentrup, Herman E., St. John, Elk River (Burns Twp.), Minn., by W. H. Sutterer, June 5.

Brockopp, William G., Zion, Neshkoro, Wis., by H. D. Boyer, June 5.

Brueckmann, Alberto, Quatro Irmaos parish, Rio Grande do Sul, Brazil, by W. Doege, Jan. 30.

Burfeind, Edwin L., St. Paul, Grafton, Wis., by H. E. Bleeke, June 5.

Dressler, Waldemar W., St. Paul, East Chicago, Ind., by H. L. Steinbauer, May 22.

Drews, Augusto, Tres Léguas parish, Rio Grande do Sul, Brazil, by E. Elicker, Feb. 27.

Faulstick, Alfred J., Our Redeemer, Oakmont, Pa., by W. A. Gerdes, June 5.

Hellwege, Oscar, Redeemer, Marshall, Mo., by H. J. Kleindienst, June 5.

Hesse, Walter, Ibirubá parish, Rio Grande do Sul, Brazil, by A. W. Schneider, Feb. 20.

Hieber, Lester M., Trinity, El Paso, Ill., by E. Glock, May 22.

Kempff, John M., St. John, Lohman; Zion, Jefferson City, Mo., by A. C. Schmalz, May 29.

Kohlstedt, G. C., Our Father, Milwaukee, Wis., by C. W. Stradtman, May 29.

Krebs, Edmundo, Irati parish, Paraná, Brazil, by M. L. Hesse, Feb. 20.

Krueger, Arlo, Trinity, Fort Pierce, L. C. Gerbhardt, April 17.

Lang, Walter, Mount Calvary, Denve by Pres. H. H. Hellbusch, May 29.

Ludwig, William H. E., St. Paul, Kan Mo., as institutional missionary for City, Mo., by W. L. Westermann,

Maier, Simon, Good Shepherd, Oreg., by H. Treit, June 5.

Rakow, Edgar C., as Executive Secr Missions and Church Extension Southeastern District, at Washingto by Pres. W. H. Kohn, April 20.

Roth, Samuel J., Zion, Ferguson, Karl W. Riehl, June 5.

Scheel, Milford F., Messiah, Grand J Colo., by James G. Groerich, May

Schmidt, John C. R., St. John, Cordov by A. F. L. Schroeder; Holy Cross ner, Nebr., by George Weinrich,

Schulz, Robert C., Trinity, York Cen by O. A. Groth, June 5.

Tolch, Elwood C., St. Paul, Brimfield, Herman C. Lehenbauer, May 29.

Wagner, A. H., Trinity, Akron, Colo., Schulz, June 5.

TEACHERS

Installed:

Gueths, Nelson S., Clara do Ingai par Grande do Sul, Brazil, by W. March 6.

Kebschull, Allen C., St. Paul, Tracy by C. Coyner, Aug. 1, 1954.

Reschke, Edvino C., Esquina Bonita, Rio Grande do Sul, Brazil, by G. March 19.

Official Notices

Rev. Lambert J. Wyssman has b pointed Visitor of the Altamont Ci the Central Illinois District in place Ernest G. Riedel, who has accepted into another District. — ALVIN W. *President,* Central Illinois District.

Mr. Vernon Bryant of St. Louis, applicant for reception into the min The Lutheran Church — Missouri Syn passed oral and written colloquies a all other requirements. He is here clared eligible for a call. — THE EX COMMITTEE: *H. Harms; Alfred O. Fuer Walter A. Baepler.*

Call for Candidates for Professor Concordia Seminary, St. Louis,

The Board of Control of Concordi inary, St. Louis, with the approval Board for Higher Education and Board of Directors, herewith issues a candidates for a professorship in the ment of Missions.

The candidate should have a broad standing and appreciation of the missi of the church at home and abroad and to direct specialized programs for taking mission courses to meet the c needs of the church.

It is essential that in addition t theologically and academically well q the man called be a sound Lutheran gian possessing an aptitude to teach member of the faculty of the St. Lou inary he must also serve as a censorial and assist in editing Synod's official (*Handbook* 6.163a.)

Each congregation affiliated with T theran Church — Missouri Synod is to nominate candidates for this office gregations are reminded that the ca should have pursued advanced studies field either by a formal program or sonal study or both. All nominatio communications relating to the ca should be in the hands of the unde not later than August 15, 1955. — DR. NER, *Secretary,* 115 South Sixth, St. Mo.

Call for Senior College Nomina

Pursuant to the authorization of the for Higher Education, the Board of Co Concordia Senior College, Fort Wayn hereby invites the congregations of S propose candidates for the staffing of lowing departments of instruction Senior College: Religion; English; G classical languages; social sciences; sciences.

I

Candidates proposed for election to ing position in any of these depa should have, or should be in a posi acquire, a graduate academic degree teaching field and their experienc comply with the provisions of *Handbo* tion 6.111.

addition to these professional qualifications of training and experience, candidates have a specific interest in the work of pping young men for Christian leadership since faculty duties at the college will e, in addition to subject-matter com- ce and classroom teaching, an active g of responsibility for the entire pro- of ministerial training.

ce the Board desires to appoint depart- heads such as academic dean, a dean udents, and a dean of administration this group of nominees, congregations equested to list, also, any administrative ience or capacities which their nominee have.

m the list of nominations received, the l plans to call some men to each depart- but to defer the calling of others from ame list until the ultimate needs of each tment can be more accurately deter- l. Accordingly, the complete list of nations will be retained for the future f the electors, and additional nominations be requested if and when the current as been exhausted.

ngregations are asked to nominate for ic departments or positions, including listed in sections II and III of this an- cement, but the Board wishes to reserve prerogative of calling nominees to de- ents or positions other than those to they are nominated if the training or ience of nominees qualifies them for positions.

II

addition to the nominations for the in- tional divisions listed above, the Board ntrol requests nominations for the posi- of librarian at the Senior College. The of professor or associate professor will to this position. Since the duties of this will include all basic organization re- to the establishment of an entirely new y, it is essential that candidates for position have extensive professional ing in library science and successful ex- nce in library management.

e Senior College librarian should have etence in both the area of theological ture and reference and in the liberal area. It is desirable that he have a read- nowledge of the Biblical languages.

III

addition to the nominations for the in- tional divisions and for the chief li- anship, the Board of Control requests nations for the position of resident coun- . The rank of professor or associate pro- r will attach to this position.

ch resident counselor will be asked to ide leadership for a positive program of tual, cultural, and social activity for the group of approximately 150 students who will be his responsibility, and to take active leadership, together with other resident counselors, in conducting the worship and other church-related and Christian-life activities of the campus program.

Resident counselors will also teach at least one course, preferably in the department of religion or of philosophy or of the social sciences.

Candidates for this position should be married men, preferably between the ages of 30 and 40 years. It is necessary for them to have had successful experience in a parish pastorate or in a parish school, in which a normal proportion of the activity was related to the instruction and guidance of youth groups. Formal training in guidance counseling, in psychology and in tests and measurements is desirable, but not mandatory. Since resident counselors will be assigned to preach regularly to students and faculty in the college chapel, candidates for this office should be competent preachers. Problems of discipline are centered in the office of the dean of students and will not be a part of the responsibility of the resident counselors.

IV

To comply with the requirements of Synod's official *Handbook*, all nominations, together with the relevant personal and academic data, must be mailed not later than September 12, 1955, to C. E. AULICK, *Secretary* of the Board of Control, 3425 Crescent Ave., Fort Wayne, Ind.

Music and Mission Camp

The Lutheran Chorus of Sheboygan will sponsor a Lutheran summer camp at Green Lake, Wis., July 17—24. Rev. Robert Gussick, missionary to Guatemala, will give lectures on evangelism and church history. Musical activities will be directed by Martin J. Bangert, former conductor of the Lutheran Chorus. Discussions will include: "New Horizons in Christian Education" by Victor Ruhe, "The Christian Office Worker" by Norman Wilbert, "Christian Stewardship" by Harry Steffen, and "Unhappy Children" by Richard Jung. Private coaching in organ and choir work will be offered. Further information may be obtained by writing JEROME HEISDORF, 604 N. 40th St., Sheboygan, Wis.

Available

One *reed organ* with a dark finish. This organ is in good condition and will serve a mission congregation well. Available to any congregation willing to pay crating and shipping charges. St. John's Lutheran Church, Underwood, N. Dak., REV. LEONARD RISTOW.

Wanted

Copies of *Zionsklaenge*, or *Sounds from Zion*, arranged by Geo. Kessel, by St. John's Lutheran Choir, Luverne, Minn. Write HAROLD VAN ROEKEL, Luverne, Minn.

Used *electronic organ*, small or medium-sized. Write REV. HERBERT KLUCK, 1300 Avenue B, Del Rio, Tex.

Candelabra for small mission.—REV. GORDON E. SCHULTZ, 717 9th Ave., N., Port Alberni, B. C., Canada.

Changes of Address

Pastors:

Boedecker, Robert C., 2265 N. 62d St., Milwaukee 13, Wis.
Brege, Robert E., 2400 Wilshire Rd., Springfield, Ill.
Broecker, Carl F., 633 N. Center St., Naperville, Ill.
Buerger, Edgar J., Maple Ave., Cohocton, N. Y.
Burfeind, Edwin L., 819 Washington, Grafton, Wis.
Claus, Enno T., 3424 Kensington, Detroit 24, Mich.
Danner, Chaplain Bernard L., AO 528874, 2225 Pers Proc Gp, Manhattan Beach AF. Sta., Brooklyn 35, N. Y.
Dequin, Henry C., 624 N. Poplar, Florence, Ala.
Ernst, Raymond A., 2110 Jackson St., Anderson, Ind.
Feiertag, John, N. 722 Burns Rd., Opportunity 67, Wash.
Gassmann, Paul H., 50 Elm St., Westwood, N. J.
Grote, Robert, Gresham, Nebr.
Hellwege, Oscar, 363 W. Summit, Marshall, Mo.
Kabelitz, Norbert E., 410 W. McGonagle, Duluth 8, Minn.
Lemke, Victor, Frazee, Minn.
Luttmann, Walter F., 1819 W. Jefferson St., Boise, Idaho
Mather, Elwood, Jr., 801 E. Hutchison, Beeville, Tex.
Meinzen, William C., *em.*, Lutheran Old People's Home, Kendallville, Ind.
Mueller, Herman W., 110 N. Tenth, Mount Vernon, Wash.
Reimann, Prof. Henry W., 6317 Southwood, Clayton 5, Mo.
Schmid, Arthur H., 3572 S. Elati St., Englewood, Colo.
Schuelke, Enno, Odell, Nebr.
Schulz, Roy P., 729 Sherman, Fort Morgan, Colo.
Skinner, John T., 826 Edith Ave., Memphis 6, Tenn.
Speckman, Lorenz H., 612 Oak St., Saginaw, Mich.
Thiele, Karl, 1524 N. E. Grand Blvd., c/o Redeemer Lutheran Church, Oklahoma City, Okla.
Vaudt, Erwin, Ada, Minn.
Wangerin, Arnold T., 3245 W. 31st Ave., Denver, Colo.
Wyppich, Carl F., 789 Erie Sta. Rd., Box 85, West Henrietta, N. Y.
Zehnder, Ronald, 1102 N. Temple, Indianapolis 3, Ind.

Teachers:

Bayer, Lester, 1600 Ridgemont Drive, Austin, Tex.
Bittner, Eldor W., 37601 Thirty-one Mile Road, Richmond, Mich.
Busch, Robert W., 5500 Pembroke Ave., Baltimore 7, Md.
Einspahr, Martin H., 1524 Yale St., Houston 8, Tex.
Mueller, Henry H., 17 Bockman Rd., San Lorenzo, Calif.
Pinnt, Ronald A., Lake Road, Hamlin, N. Y.
Rueter, Arlon W., 4752 Westminster, St. Louis 8, Mo.

Notice

Articles, church news, announcements, obituaries, intended for publication in the LUTHERAN WITNESS, books for review, and general correspondence should be addressed to the Editorial Office, 801 De Mun Ave., St. Louis 5, Mo.

Reports of ordinations, installations, dedications, anniversaries, and changes of address of pastors and teachers should be sent to the **Statistical Bureau,** Lutheran Building, 210 North Broadway, St. Louis 2, Mo.

DEAR READER:

It has been suggested that the WITNESS be published in what is known as the digest size (5½ × 8½ inches), including the same amount of material.

It has also been proposed that the WITNESS be made a weekly instead of a biweekly publication. (A weekly WITNESS would necessarily increase subscription rates to approximately $2.00.)

In order to determine the preference of our readership, may we ask you to indicate your choice on the blank below, clip, and mail it to the LUTHERAN WITNESS, Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

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My Preference—

( ) Continue the present size and format of the WITNESS
( ) Publish the WITNESS in the smaller digest size (5½ × 8½ inches)

( ) Keep the WITNESS a biweekly publication
( ) Publish the WITNESS weekly

Signature (optional) _____

_____

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Imprint of cross on cover	Net,	1.50

To order

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